A SERMON PREACH'D

At the Funeral of

Mrs. Mary Watts,

Late WIFE of

Mr. STEPHEN WATTS,

In the Pariſh Church of

St. *Mary Aldermanbury*,

On *Friday* the 20*th* of *April*, 1705.

By *JOSIAH WOODWARD*, D. D.
Miniſter of *Popler*.

LONDON,

Printed and Sold by *Joſeph Downing* in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1705.

A SERMON

PREACH'D

At the Funeral of

Mrs. Mary Watts,

Late WIFE of

Mr. STEPHEN WATTS,

In the Parish Church of

St. Mary Aldermanbury,

On Friday the 29th of April, 1705.

By JOSIAH WOODWARD, D.D.
Minister of Poplar.

LONDON,

Printed and Sold by Jacob Downing in Bartholomew-Close near West-Smithfield, 1705.

The Dedication

TO THE

Relations and Friends

OF

Mrs. MARY WATTS,

Lately Deceased.

SINCE *your preſſing* Arguments *and* Requeſts, My Eſteemed Friends, *have drawn forth the* Publication *of this Sermon*; *I cannot but hope that your* Prayers *will greatly contribute towards the Succeſs of it: That we may, to our mutual ſatisfaction, ſee that Plea of yours made good, to which I have had a Principal Regard; namely, the* inducing of others to follow ſo good an Example *of a truly Chriſtian Life, which is above all things to be deſired, and is deplorably wanted: For tho' we have the juſt* Principles *and* Notions *of* Primitive Chriſtianity *among us; yet, alas! the* Life *and* Practice *of it is too uncommon, not only with us, but in the whole World: Which will, I conceive, be my full Apology for the brief Repreſentation of an Inſtance of true* Chriſtian Practice *in the following Diſcourſe, in which the Reader may not expect a full view of the Perſon deſcribed, ſince one of our Reverend Biſhops, who knew her very well, was lately pleaſed to ſay, That* No body could duly expreſs, either what ſhe was, or what ſhe enjoyed. *And indeed with reference to the unſpeakable Reliſh of this* hidden Manna, *we can only call to Men to try the Bleſſed Experiment, and ſay,* O! taſt and ſee how gracious the Lord is.

And I have great Hope, that the Distribution of so suitable a Book, as Bp. Tailors Contemplations of the state of Man, *at the Funeral of the Deceased, will be of Good Use towards this Blessed End. And I heartily embrace this occasion to say, That the distributing of Pious and Edifying* Books *at Funerals is vastly preferable to the usual Presents of* Rings *and* Gloves, *which have no tendency to the noble Ends of Purifying the Heart and Life, and of mortifying Fleshly and Worldly Vanity; but do rather too often Minister to the contrary; especially the plentiful Distribution of* Funeral Wine, *by which some have been led into manifest* Disorder, *not to say* Disguise.

But now, on the contrary, when our Eyes at a Funeral *behold the most mortifying and Humbling Object that this World can usually present to our View, to wit, a noisome and frightful Tabernacle of Humane* Clay *newly deprived of the Soul of our* Friend, *which made it lovely and desireable, and we are now preparing to remove it out of our sight till the general* Resurrection: *This tends to affect all who have not* Hearts of Stone *with serious Thoughts, and proper Applications. The most* carnal Soul *is here taught, even by* Demonstration, *that it is a very vain and foolish thing, to be more busy in providing for a Frail and Vile* Body, *that will soon be turned into Corruption, than for our* Divine Soul, *which endureth for ever. And when these serious Dispositions, are seconded by the awakening Instructions of a good and suitable* Treatise, *the Soul is put into a very probable way of* Instruction *and* Improvement. *For in this case, our common Respect to the Person deceased will induce us to peruse a* Book *thus given, and the* mournful Occasion *may further its Entrance into our Hearts. And this* seasonable Present *will lye before us continually as our faithful* Monitor, *calling upon us to think of* Death *and to prepare for* Judgment: *And will afford us the happy means of doing good to others, by putting so useful a Book into their Hands: And may moreover put both us and them in Mind to do the like kindness*

to our Survivors when we die, by ordering them ſuch a beneficial Legacy *at our Funeral, which it is exceedingly to be wiſhed, were the general Practice.*

Truly, My Friends, *we have need to uſe all the prudent Methods we can invent to retrieve the Honour of the* Chriſtian Name, *by promoting the general Purity of ſuch as profeſs it: that the moſt* Bleſſed Name *of our* Lord Jeſus Chriſt *be no longer Blaſphemed among* Infidels, *and that the deſerved* Judgments *of God, by which other Nations are at this day laid waſte, may be turned away from us and our Poſterity.*

And for this End, it is to be wiſh'd, that Funeral Sermons *were not ſuch unfaſhionable things as they are by many accounted: And that even* Private Funerals *might be ſolemnized with a Sermon, fitted to improve the awakening Diſpenſation upon ſome* Lord's-Day *following: And that it might be no longer thought indecent, but matter of Duty, for the neareſt Relations of the* Deceaſed, *to embrace the firſt opportunities of publick* Prayers *and* Sermons *after the Interment; notwithſtanding the abſurd Notion and abominable Practice of too many in this caſe.*

Our Rule in ſuch things as are diſadvantageous and diſhonourable to Religion, is, Be not conformed to this World, but be transformed by the renewing of your Minds.

I pray God work this moſt neceſſary and moſt bleſſed Transformation *in us all by his moſt* Holy Spirit: *And make us to* Die daily *to Sin and this preſent World, that being conformed to the Noble Ends of our* Bleſſed Saviour's Death, *we may* know Him *and the* Power of his Reſurrection, *and ſo may at laſt attain that* Ever-Bleſſed Reſt which Remains to his People.

I am, my Honoured Friends,
Your aſſured Friend and Servant
In our Lord Jeſus Chriſt,
JOSIAH WOODWARD.

A SERMON

Preach'd at the Funeral of

Mrs. Mary Watts.

Heb. IV. Ver. ix.

There remaineth therefore a Reſt to the People of God.

WHEREAS the Expectation of great worldly Proſperity from the Manifeſtation of the Meſſiah, was a common miſtake among the *Jews*, our Apoſtle is here raiſing the Hearts of his *Hebrew* Brethren above the Enjoyments of this Life, to contemplate and preſs after more ſolid and ſatisfactory Comforts. He minds them of a *Land of Promiſe* infinitely better than that into which *Joſhua* had led them; and he proves at large, that God ne-

ver deſigned that Earthly Seat (how *fruitful* and *flowing* ſoever it was) as the final Reſt of his People. This (ſays he) is evident in that God ſpeaks of a certain *expected Reſt* for his People by the Mouth of *David*, (Pſal. 95. 8.) which was a long Time after their Poſſeſſion of *Canaan*. So that in truth, *Joſhua* was a very eminent Type of *Jeſus*, and the *Reſt* that was enjoy'd in *Canaan*, a Figure of the *Everlaſting Repoſe* above: which ſerves to teach all true *Iſraelites* that they ought to fix on the *Heavenly Reſt* above, as their Inheritance; and on the *Lord Jeſus Chriſt* as their Leader to it. For this is that Bleſſed *Reſt which remaineth to the People of God*. And forasmuch, as this ſeemed to be the cheif Deſire and Labour of our very pious Siſter, whoſe Funeral we celebrate, I have choſen to make it the Subject of our preſent Meditation.

There remaineth a Reſt, i. e. there is a place of *Repoſe* and *Quietneſs*; which is not yet enjoy'd by good People; Their Lives ſhall not always be ſo full of Sorrow, and Fear, and Toil, and Trouble as they now are. Their God will give them Reſt. They have a Title to it now, it is theirs in Reverſion and *Remainder*: but 'tis not yet fully poſſeſs'd and enjoy'd.

To the People of God, i. e. to thoſe Perſons who are renew'd by the Holy Spirit after the Image of God and are ſubject to the Son of God as a faithful People to their Prince. Theſe will have Reſt at laſt from

from the *Lord of Sabbaoth*, a glorious and Bleſſed Reſt indeed, never to be diſturbed or ended.

Let us therefore hence obſerve, That all the faithful Servants of God will enjoy a moſt bleſſed Reſt after this painful Life---*There remaineth a Reſt to the People of God.* After the Labours of a ſhort Life, they ſhall have the *Repoſe* of a Bleſſed Eternity.

This implies Two things.

I. That there is a bleſſed *Reſt* enſured to God's faithful People.

II. That this our earthly abode is not the Place of it. *There remains*, &c.

There is a *Bleſſed Reſt* allotted and appointed for all *Good People*: And though it is not wholly in hand, it is faithfully Enſured; and their *Hope* of it will not fail them: As the following Particulars ſeem to demonſtrate.

I. Our Lord *Jeſus Chriſt* hath purchaſed this *Reſt* for his People with his *own Blood*; by which, as by a Sacrifice of Atonement, he hath made way for their Peace with God, which is the Foundation of the Quiet and Reſt of their Souls. *Surely*, ſays the Prophet, *He bore our Griefs, and carried our Sorrows: The Chaſtiſement of our Peace was upon Him, and by his Stripes we are Healed.* (Iſai. 53. 4, 5.) Yea, He begs the Exaltation of his People to Heavenly *Reſt* with Him, in his

laſt Prayer, (Joh. 17. 24.) And bequeaths his *Peace* to them as his *laſt Legacy*, (Joh. 14. 27.) For without this Preparation of our Reſt by the Lord *Jeſus Chriſt*, the Spirits of Men, like the *Unclean Spirits* mentioned (*Mat.* 12. 43.) would have *gone about ſeeking Reſt*, but could have found *none*. But our moſt compaſſionate Saviour came as a *good Shepherd, to give his Life for the Sheep*; and to gather up the Poor diſtreſſed Strays into his *ſafe* and *quiet* Fold, (*Joh.* 10. 11.) *He heals the Broken in Heart, and binds up their Wounds*, (*Pſal.* 147. 3.) Yea to our Comfort, It is his *Office* ſo to do: *The Spirit of the Lord anointed Him to heal the broken in Heart, and to Preach Deliverance to the Captives*, (Luk. 4. 18.) And this He faithfully executed in the days of his Fleſh. Calling continually, to the *Thirſty to come to Him, and Drink*: and to the *Weary and heavy Laden to come to him and be at Reſt*. The Grace of our Lord *Jeſus Chriſt* gives *Reſt* to the afflicted Soul, that is Laden with heavy Guilt, and ſtung with piercing Convictions. For He is the the Antitype of the *Brazen Serpent* that was lifted up in the *Wilderneſs*, (*Numb.* 21. 9.) And the Bitings of the *Fiery Serpents* there do fitly reſemble the *Fiery Darts of the Devil*. And our *looking to Chriſt* by Faith, is as ſure an Antidote to his Poiſonous malice, as the looking

up

up to the *Brazen Serpent* was to the Venom of thoſe other Serpents. So that when a Sinner that is peirced with true remorſe for his Sins effectually turns from them, and devotes himſelf unfeignedly to God through Faith and Truſt in his Son *Jeſus Chriſt*, and walks uprightly for the future, as becometh the Goſpel; this Perſon is now come to the Ground-work of a ſafe and comfortable *Repoſe*. The *Lord is his Shepherd, and he cannot want any thing*, (Pſal. 23. 1.) He makes his People to *reſt in the Woods*, (Ezek. 34. 25.) Even in the Woods which are uſually the Harbours of Wild and Ravenous Beaſts.

2. In conſideration of this *Mediation* and *Sacrifice* of our Lord *Jeſus Chriſt*, God has been pleaſed to proclaim by his Angels *His Good-will towards Men*, (Luk. 2. 14.) And to declare that *whoſoever believes in Him ſhall not Periſh, but have everlaſting Life*, (Joh. 3. 16.) And to promiſe that ſuch faithful Chriſtians as at preſent are under Trouble *ſhall have Reſt when the Lord Jeſus ſhall be revealed from Heaven, to be glorified in his Saints*, (2 *Theſſ.* 1. 7.) Now that which is promiſed by *Him that cannot lie*, will be as ſurely made good to them to whom it belongs, as if they were in actual poſſeſſion of it. And yet farther, that the Heirs *of the Promiſes* might have, if poſſible, more abundant Aſſurance of the *Immutabi-*

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lity of this Grant made them by God, He is pleased to add his *Oath* to confirm what he had before promised on his Word: *That by two Immutable things wherein it was impossible for God to lie, they might have strong Consolation, who have fled for Refuge to lay hold on the Hope set before them.* (Heb. 6. 18.) As if it were said: As sure as God cannot be *False*, yea, as sure as he cannot be *Perjured*, the Promises of God will be made good to you (in every Point) in their season.

3. The *Holy Spirit* of God does now dispose and prepare the Souls of the Faithful for this future Rest. As the Apostle testifies, (2 *Cor.* 5. 5.) *Now He that hath wrought us for this self same thing is God, who also hath given us the Earnest of his Spirit.* This affords us a double Argument of the certainty of this *Rest* which is promised to the People of God. *First*, In that God has raised their Desires of this *Rest* to a very high and eminent Degree; and we know that God never did put any desire into any of his Creatures, tho' of an inferior Rank to Man, but he also prepared a fit Object to satisfy it. And moreover, *Secondly*, that present though imperfect *Rest* which is wrought in Mens Breasts by sanctification of the *Holy Spirit*, is given them as an *Earnest*, or a part in hand of the whole that is promised. We see how the Grace of God bring-

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eth *Peace* and *Reſt* into the Minds of Men, by moderating their inordinate and turbulent Affections, by calming their boiſterous Paſſions, and by ſhewing them the *Eternal Reſt* above as a fit Object for their chief concern: And above all, by introducing a Spiritual and Divine Frame of Soul, and by ſanctifying and ſublimating their Natures, whereby the things of God become agreeable and delightful to the Soul; and in this enjoyment of God they begin their *Everlaſting Reſt* here on Earth. (*Phil.* 4. 7.) *The Peace of God which paſſeth all underſtanding ſhall keep your Hearts and Minds through Jeſus Chriſt.*

4. Our Bleſſed Lord has taken poſſeſſion of this Place of *perfect Reſt* for his People. He is now in Perſon, and even in our Nature aſcended to that Place of Reſt and eternal Peace, which it ſhall be the Portion and Bliſs of his followers to inherit. We have his own Word for it, (*Joh.* 14. 3.) *I will go and prepare a place for you, and I will come again, and receive you unto my ſelf.* Chriſt's coming at the laſt day, is as well a coming to recompence and end the Labours of the Faithful, as to puniſh the Idleneſs and perpetuate the Miſeries of the ſlothful and diſobedient. And therefore all good People will be ſo ſupported by the inward conſolations of the Holy Spirit, that they will have *Confidence* and not Confuſion in that laſt

and

and great Day of their Lord, (*John* 2. 28.) Then their *Peace*, and *Joy*, and *Rapture* will be inexpreſſibly great, and their *Reſt* ſuch as cannot yet be conceived.

But at preſent, tho' the Foundation of that State be here laid in true Holineſs, and tho' the *Foundation of God ſtandeth ſure*, yet we cannot attain to the Enjoyment of this Bleſſed and Divine Reſt to perfection here on Earth: *There remaineth a Reſt*, ſaies the Text: this is not the State of Perfection and full Enjoyment, but of Faith and Hope: which leads me to my *Second* Particular.

II. This our earthly abode is not the place where this *Reſt* is fully to be enjoyed. The Text relates to a State of *perfect and perpetual Reſt*, promiſed as a Reward of the *Cares* and *Pains* of good People on Earth. So that this is the painful Seed's-time, the Harveſt follows hereafter, as we are taught, (*Mat.* 13. 39.) *The Harveſt is the End of the World.* Here on Earth many things diſturb the *Reſt of God's People*, and they cannot expect it ſhould be otherwiſe.

1. Sundry *Temptations* aſſault and diſturb them. At preſent, ſays the Apoſtle, *ye have Heavineſs thro' many Temptations*, (1 Pet. 1. 6.) When inward Temptations beſet a Soul, when Satan plies it with various urgent Suggeſtions and Allurements, ſo that it can ſcarce get a free Thought or a pleaſing Meditation: Or when ſiniſter Events and outward exaſperations are continually preſent, like *Hannah's*

nah's Adverſaries, who ſorely *provoked Her to Fret*, (1 Sam. 1. 6.) Where the caſe is thus, it is very uncomfortable; tho' it may be ſafe where the Temptation does not take effect. It is like a ſtrong City beſieged, the Inhabitants of which can have but little Reſt, tho' they may be ſafely guarded by a ſtrong Garriſon and great Fortifications.

2. Many diſturbances ariſe in the Breaſts of Good People on the account of *Sin* and *Guilt*; the leaſt ſenſe of which, yea, the meer ſuſpicion of it, cauſes great uneaſineſs to a tender Conſcience. This ariſes ſometimes from a ſenſe of defect in Duty, or an omiſſion of it, or a falling into ſome Sin; or ſometimes from a ſenſe of Sin done many years ago: Or from a doubt of Sincerity or due Thankfulneſs to God, and Fruitfulneſs under his Mercies, and the like.

3. That Enmity to Goodneſs which is in the World gives them uſually many Affronts, and ſometimes wrong Sufferings in their Name, Body, or Eſtate. The Perſecutions of Scoffers and Mockers are very frequent; the uſual effects of every Day: And they that do this would probably proceed to more Bloody Injuries were it in their Power; of which Cruel France has for many Years paſt given us the ſevereſt Inſtances; where many Worthy Perſons have been confined to *Dun-*

geons, or Chain'd to *Gallies*, or Scourged by terrible *Baſtonades*, or Worried by mercileſs *Soldiers*, for their Faithfulneſs to *Chriſt and his Goſpel.*

This is a diſturbance to the Repoſe of the beſt of Men many times, tho' God does never leave them comfortleſs. And tho' this ſtate of Perſecution is not the caſe of every *Chriſtian*, yet none has abſolute ſecurity from it; and therefore every one ought to ſtand prepared to undergo all theſe Sufferings for *Chriſt's* ſake, whenever he ſhall be brought to the Trial.

4. *Sickneſs* and Worldly *Sorrows* are as Thorns in the Fleſh which diſturb the preſent *Reſt* of many good People. The Soul is at preſent a Sympathizing Partner with the Body in all its *Ailes* and *Aches*. And tho' Faith, Hope, and Patience do partly aſſwage and moderate the difficulty of bearing Bodily *Illneſs*; yet notwithſtanding all, ſuch as have Ill Health have an habitual uneaſineſs. Of this, that great and good Man *Job* was a mournful Inſtance.

5. *Fears* of falling ſhort of that *Reſt* which is promiſed, do many times create many diſturbing Apprehenſions in the Minds of Good People. How ſad would it be, think they, if after all my *Pains* and *Trouble* here, I ſhould miſs of eternal *Comfort* and *Repoſe*? And they are the rather prone to put this dark Caſe to themſelves,

ſelves, becauſe it is their Duty to watch againſt *Preſumption*, carnal *Security*, and undue *Confidence* of their Attainments. As the holy Apoſtle adviſes (*Heb.* 4. 1.) *Let us therefore fear leſt a Promiſe being left us of entring into Reſt, any of us ſhould ſeem to fall ſhort of it.* And the ſame Apoſtle ſpeaking of himſelf and others, ſays, (2 *Cor.* 7. 5.) *Without were Fightings*, and *within were Fears.* And who then can expect to be without theſe Diſturbing Doubts, when He that was *caught up to the third Heavens* was not?

Laſtly. Their preſent *Darkneſs* and *Diſtance* from God, their *Imperfection* in Holineſs, and their inſeparable *Frailties*, make their preſent condition uneaſy; far from the ſettled compoſure of the *promiſed Reſt.*

By all theſe and ſundry other ways, God is pleaſed to convince his People, by ſmarting Experience, that this is not their Reſt. As the Prophet ſays, (*Mich.* 2. 10.) *Ariſe ye and depart, for this is not your Reſt.*

But yet, the hope of that joyful and Bleſſed day in which all theſe ſorrows ſhall ceaſe, yea, ſhall be ſwallowed up in Joy, is a Cordial under all the preſent Sorrows of good People. O *Chriſtians*, the Day draws on, when all the *Diſturbers of Iſrael* ſhall be taken out of the way. The time will ſoon come, when the *Tempter* ſhall be

ſhut up in the Botomleſs Pit; when the *Evil* of Sin ſhall be perfectly aboliſh'd, when the Rod of the *Oppreſſor* ſhall be finally broken, and his *Deſtructions come to a perpetual End.* When theſe Bodies ſhall be Spiritualized, and be no more ſubject to Pains, and Diſeaſes, and Death: And ſhall not be liable ſo much as to a Sin of Frailty any more: When there ſhall be no more Diſtance from God, nor Darkneſs, nor Doubts concerning his Favour, nor Fear of Falling from the Heaven which they will then enjoy.

O! how Bleſſed will the Entrance into this Reſt be! how happy that Day in which all Diſturbance ſhall ceaſe, and that Reſt begin which ſhall never end. Tis not the Repoſe of a Night only, or of an Age, but of Eternity. It will be both eminent in Degree, and perpetual in Duration, and univerſal in Extention. Here we have ſometimes Reſt in one Member, and Pain in another: Or the Body may be in Health, when the Mind is in Horror; or we may have Reſt one Night, and Diſquietude another. But Heaven is a place of rapturous, univerſal, and perpetual Reſt. O let us make it our cheif Care, that we fall not ſhort of it, and ſo fall into perpetual Anxiety and Anguiſh. Thus much of the doctrinal Part, let us now apply the whole to our ſelves.

1. *Inf.* Then let none be diſcouraged in the Way

of God by Reaſon of the preſent Difficulties of this Life. Remember, Chriſtians! ye follow a *crucified Jeſus*, who requires us at our firſt Entrance into his Service, to *take up our Croſs and follow him.* What? Do ye expect Eaſe and Softneſs in the Day of Battle? Do ye expect Pleaſures in a Camp? Spread Tables in a Wilderneſs? Ye miſtake your Calling, my Brethren: Ye miſtake your State: Ye ſeem to forget where you are. The Evening is for *Reſt*, the Day for *Labour.* And tho' the Heat of it be burthenſome, the Repoſe of it will be ſweet, and the Reward of it glorious. Like the Bleſſed Death of the firſt *Chriſtian Martyr* St. *Steven*, who after a fierce Storm of perſecuting Fury, *fell on Sleep*, (Act. 7. laſt) The Stones which angry Men caſt on him, haſtened his Entrance into his *everlaſting Reſt.*

Let none therefore be diſcouraged by any Difficulties that may come upon them in the Ways of Piety and Virtue; but let them look beyond them, to the ſafe Harbour where they will ere long Joyfully arrive: And at preſent let them learn to *endure Hardſhip as good Soldiers of Jeſus Chriſt.*

It is a very great Attainment in Religion, I confeſs; to get above the Charms of Worldly Proſperity, and the Laſhes of worldly Sorrow, whilſt we are here upon Earth: And perhaps, the total Conqueſt of both theſe is ſcarcely attainable on this ſide

ſide the promiſed Reſt. But yet, it will mightily further theſe attainments, when we once come to an habitual conſideration of this Life as no more but a Paſſage, and of the Life to come as the place of *Settlement*. *In my Fathers Houſe are many Manſions*, (Joh. 14. 2.) Places of *Settlement* and of *Reſt*: And no where elſe.

2. *Inf.* How Bleſſed is the State of every faithful Servant of God. He is bleſſed now in a Title to Eternal Reſt, yea, in the Foundation and beginning of it; which will in a few days come to its Perfection in Fruition. It is very comfortable to conſider, that all the good People we know will ere long be *Glorified Saints* in Heaven: And that they who have been inſtrumental to help each other thither will have a peculiar emotion of Joy at their meeting there: And that all their Sufferings for God's ſake here, will even naturally advance the ſweetneſs of that *Bleſſed Reſt*. And then they will be raiſed above all the hard Cenſures, Reproaches and Injuries of Uncharitable and Unjuſt Men. No more tugging at the Oar in *Gallies*: No more *Bonds* and *Impriſonments*: No more Trials of *cruel Mockings*: No more Pain, or Wearineſs, or Frailty. Then they will have Reſt in Perfection, Joy and Serenity in the pureſt and fulleſt Enjoyment:

ment: And in ſhort, Exalted and Overflowing Bliſs for ever. This haſtens my laſt Inference.

3. *Inf.* Then the Death of the People of God is the happieſt Event that comes upon them upon Earth. It is their *Privilege*, yea, their *Happineſs* and *Conſolation* that they muſt die, and leave this World: *Death is theirs*, (1 Cor. 3. 22.) 'Tis on their ſide and to their Advantage, becauſe at what time they *depart from their Body*, they go into the Bleſſed *Preſence of their Lord*, (2 Cor. 5. 8.) For in this caſe, St. *Paul*, we ſee, gives no Room for the Fancies of Men about a *Middle State*. And thus the real Curſe of the Law, *Thou ſhalt ſurely Die*; becomes a principal Bleſſing of the Goſpel. *Such as believe in Chriſt do enter into that Reſt*, partly now, and perfectly at their Death. (*Heb.* 4. 3.) Now their Labour is done, and their *undiſturbed Reſt* begins. Death is a moſt ineſtimable Privilege to ſuch as are intitled to this Reſt, becauſe 'tis Death alone which is the ordinary direct paſſage to it; which comes as the cool Evening after a ſcorching Day, or a bleſſed Triumph after a bloody Battle; full of Eaſe, and Reſt, and Glory, and Honour.

To ſuch therefore, tho' Death may be ſudden, yet it is not unſeaſonable: Or tho' it be introduced

ced by long and pining Sickneſs, yet it ſtill comes in Mercy.

We have great Hope that this latter was the happy Caſe of this Perſon whoſe Death occaſions this Diſcourſe. For ſhe has the Teſtimony of ſo many pious Perſons who intimately knew her, as may be called a *Cloud of Witneſſes*, not only that ſhe was Faithful, but Eminent in the ſervice of God.

I am ſenſible of the many wrong Interpretations and Ill Uſes that have been made of *Funeral Commendations*: But yet on the other hand, the *Glory* that is due to God in the ſanctification of a Sinner, the Demonſtration it gives of the Truth of the *Meſſiahſhip* of our Lord *Jeſus Chriſt*, and the Encouragement of others in the ways of God, are to me conſtraining Arguments of the Expediency of a juſt and exact Relation of the pious Lives and Deaths of *Faithful Chriſtians*. In this we find not only the Notions of Religion but the Rules of it reduced to Practice; and there is a peculiar aptitude in the Beauty of *Holy Life* to produce its likeneſs in ſuch as ſeriouſly conſider it, through the Grace of God.

I ſhall therefore give you the following brief Account of the *Life* and *Death* of this our *pious Siſter* in our Lord *Jeſus Chriſt*, from the *Mouths* and *Pen*

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as, I am confident, dare not lie, no not for God.

She seemed to be endued with the Fear of God from her early Years, and delighted to read the holy Scriptures: By the search of which she soon found, even at the Age of Twelve Years, that the People called *Quakers*, among whom she had been wholly Educated, were deplorably misled, even in the Fundamental Points of the Christian Religion. For she found, in the Writings of the Evangelists, that our Blessed Saviour ordained *Two Sacraments* of perpetual Use and Benefit to his Church. And she could not get over the thought of the heavy Guilt of neglecting and despising such solemn and beneficial Institutions of the Author of our Salvation. Upon which, after due *Consideration*, *Advice*, and *Prayer*, she was *Baptized* by the Reverend Dr. *Tennison*, the present ArchBishop of *Canterbury*; and in due time received the Sacrament of the *Lords Supper*, and continued a very serious and exemplary Member of our Church to her Death. For she took good heed to perform her Vows: And no common Avocation could, after her Baptism, keep her from the House of Prayer, and the just observance of God's holy Ordinances, in which she constantly shewed a very Exemplary Devotion; for she was scarce ever seen to turn her Eyes aside,

as the vain manner of ſome is. For now ſhe grew very ſenſible of the infinite Rewards and Puniſhments of the other World; and of the precioufneſs of the Minutes of this Mortal Life, which ſerve to the great Purpoſes of the Eternity to come. She took a ſtrict Care of her Words and all her Ways, and delighted much in Retirement, and private as well as publick Devotion: And ſhe always bore a juſt Indignation to the reading or ſeeing of *Plays*, which ſhe thought inconſiſtent with a ſtate of *Chriſtian Integrity*.

Her Regard to her *relational Duties* was very tender, yet withal ſo well tempered, as ſhewed that the Love of God guided and prevailed over all. And indeed nothing but her Love to God ſeemed to excel her Affection to her pious Relatives and Friends. For the ſake of theſe, ſhe found ſome ſtruggles when ſhe thought of leaving this World; but her Love to God in *Chriſt* ſoon prevailed over this difficulty, and made her reſigned to his Will.

She had enlarged Bowels of Compaſſion for any that ſhe knew in Diſtreſs, eſpecially for the *Wounded Spirit*, and would ſometimes hazard her own Health in adminiſtring to them; and when ſhe was perſwaded to be more careful of her ſelf, ſhe replied, I have Prayed to God to keep

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me in this Service to him, and I truſt He will do it.

She exceedingly loved pious Diſcourſe, her very Heart was in it, and promoted it very induſtriouſly; and would often Praiſe God who had brought her to ſuch Affinity and Acquaintance as tended to her Spiritual Good.

She greatly valued thoſe uſeful Viſits and Appointments of thoſe of her Sex, who frequently met together on purpoſe to edify and entertain each other with pious Diſcourſe; not in Tale-bearing, or Back-biting the Abſent, as the manner of ſome is; much leſs in depraving and debauching one the other in Drinking, Gaming, and other ſervice to the Fleſh; which too many even of this Sex are guilty of: But theſe devout Souls ſo met together here, as who would hereby ſecure their joyful meeting in Heaven.

If any of her Acquaintance were preparing for the Sacrament of the *Lord's Supper*, who needed aſſiſtance in it, ſhe readily did what in her lay to inſtruct and encourage them, and to bring ſuch as ſhe thought more ſufficient, to their aſſiſtance. And in this and other things, a graceful Humility covered and adorned all.

As to her own Practice in the point of the Lord's Supper; ſhe was a *Weekly Communicant* for many Years, and would encourage others in the

ſame Practice, ſaying, that ſhe ſcarce ever went to the Lord's Table with a deſire to have any Doubt removed, or Spiritual Good granted, but ſhe found a moſt gracious Anſwer from God.

Her Devotion at the Lord's Table was extraordinary, ſuch as cannot well be conceived but by ſuch as were Witneſſes of it; It was full of Life and Devotion, yet free from Vanity and Affectation. And though ſhe ſtrove to conceal her exalted Affections from the Eyes of Men, yet it could not but appear like a *Coal of the Altar*, of ſuch Vigor, as tended to enliven thoſe that were about her. And ſhe did not depart from her Devotion when ſhe went from that *Holy Table*, but ſhe was obſerved to adorn her Profeſſion in the courſe of her Life.

She had a great value for all good People, eſpecially for thoſe that united their Endeavours to attain thoſe Two Things which we greatly want, and in the want of which we are almoſt undone, namely, the increaſe of Virtue and Piety; and the ſuppreſſing of ſcandalous Vice and Prophaneneſs.

In her Private Devotions, her manner was to Pen down what ſhe thought expedient to ask of God, and thus ſhe ſuited her Petitions to the emergent Exigencies of her Condition: And in ſome of theſe Compoſures which I have ſeen, there

there is a peculiar Spirit of Piety very observable, together with the most absolute *Resignation* to the Will of God. And thus puting her self in the proper way of direction from God, she seemed to be continually under a peculiar Conduct of *Divine Providence.*

As she drew near to her Departure into a better State, her Love to God and Goodness greatly increased, insomuch that she could hardly endure that any thing else should be discoursed of: Desiring her Friends to assist her Mind and Memory in things Spiritual and Divine: For she had told them, about Six Months before her Death, that she was assured that she should not live long. She continued her weekly partaking of the Lord's Supper, when she could, even on her Sick Bed, and it was happy that she did not begin it here, as too many do.

As she joyned in the Singing of a Psalm in her last Sickness she was in a sort of Rapture; she sung with a raised Voice above her usual strength, and remained in a most sweet and elevated Frame, some time after it; crying out with great fervency of Spirit, *Let all that is within me, and in all the World, Praise the Lord.* She admired the infinite Mercy of God in her Conversion, and his Infinite Goodness in gathering all his People into the Kingdom of his *Dear Son* in Heaven,

ven, where ſhe hop'd to enjoy the Company of her Pious Relatives and Acquaintance in a more perfect manner for Ever; and above all, the Fellowſhip of her Bleſſed Lord and Saviour, who had, ſhe ſaid, *Waſhed her in his own Blood*, and *Engraven her on the Palms of his Hands*: She was even raviſhed, ſhe ſaid, in this Contemplation; and rejoiced that ſhe ſhould have an *Eternity* in which ſhe ſhould Praiſe God.

She Exhorted her Friends in many Excellent points of *Chriſtian Advice*, and above all bid them be ſure to love God above all things; which ſhe ſaid would make all things eaſy to them. She cautioned them againſt the Snares of this preſent World; and recommended frequent Communicating at the *Lord's Table* as the proper Antidote to Sin and Vanity, and as the Bleſſed Nouriſhment of Spiritual Life.

In her frequent Examination of her Life, ſhe ſaid, ſhe could appeal to God as to her ſincerity: But yet, when ſhe compared her imperfect doings, with the abſolute Righteouſneſs of God, ſhe could find nothing to ſupport her hope of finding favour in his ſight, but the Mediation of the *undefiled High Prieſt*; and the Evidence of her Intereſt in him, fixed her Hope, and raiſed her Conſolation. So that at laſt ſhe grew ſo vehement in her deſires of Death, in order to the

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Enjoyment of things above, that it occaſioned a ſcruple upon her Mind; whether ſhe did well to be ſo deſirous of leaving the place of *Work*, for that of *Reſt*. But then ſhe replied, that ſhe was willing to live a *Hundred Years*, were it poſſible, if by ſuch an Extent of Life ſhe might glorify God.

When ſhe obſerved the Grief of her Friends on the account of her Weakneſs; ſhe called upon them to rejoice, to ſee what God had done for a poor Worm; having, as ſhe ſaid, pulled her as a *Fire-brand* out of the Fire; referring, as it is ſuppoſed, to that *Ignorance* and *Error* in which ſhe had been brought up in her Youth, as well as to the *Corruption* of humane Nature.

But the *Tempter* did not ſuffer her to leave the World without ſome Marks of his *Envy* and *Malice*. He ſuggeſted many things to weaken her Confidence and Chriſtian Hope. But ſhe was, thro' the Succours of her *Redeemer*, ſoon raiſed to ſtrong Conſolation and good Hope thro' her Faith in what is ſaid, (*Col.* 1. 27.) *Chriſt in you the Hope of Glory.* And again (*Col.* 3. 3.) *Your Life is hid with Chriſt in God.* As alſo (*Rom.* 8. 1, &c.) *There is now no Condemnation to them that are in Chriſt Jeſus.* And many like Scriptures, which declare the Union and Dearneſs of *Chriſtians* to *Chriſt*, adminiſtred Support to her, which

which are indeed the only Cordials of departing Souls.

And now perceiving that her Departure drew near, and that Death made its final approaches to her; she called her Friends about her, and with many affectionate Expressions relating to their Salvation, took particular Leave of them all; in Hope of their future Eternal Fellowship. And this being on the *Lord's-Day*; after some time, she desired that the *Psalms* for the Day might be read, with the *Collects*, and the *Epistle and Gospel*. After this she desired that our Saviour's *last Prayer* might be read, (*Joh.* 17.) And then in Hope of the accomplishment of what is there prayed for, in the behalf of those that should in all Ages *believe in Him*; and with the *Commendatory Prayer* of our Church; she still very sensible, and full of Hope and Joy, resigned her Soul into the Hands of her *Faithful Creator and Redeemer*. And we hope, that the *Lord's-Day* on which she died, began her *Eternal Sabbath*, entring then into that *Rest* which my Text assures us, *there remains to God's People*.

And now let all, that have Reason and Consideration, judge; whether there is not a *Noble Pleasure*, and *Blessed Peace* in such a Pious Life, which surpasses all other Enjoyments here below. How are they to be pitied who give themselves

o Reſt here, by reaſon of Worldly Cumbrance, nd purveying for the Fleſh; and by this very iſquietude here, deprive themſelves likewiſe of he Eternal Reſt to come: And plunge themlves into the everlaſting State of Weeping and Vailing; where they have no Reſt in Body or Mind any more for ever; for *their Worm dies t, and their Fire cannot be quenched*: I Pray God inſtruct us better, and induce us by his Grace, o live as thoſe who are conſecrated to his Serice, that *labouring* unfeignedly and unweariedly n the Works of *Faith* and *Charity*; *Self-denial* and hriſtian *Obedience*; we may at laſt *enter into that* eſt which our infinitely bountiful God *has prered for his People. Amen. Amen.*

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